

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, SEPTEMBER 21, 1899.

NEW SERIES, VOL. 1, No. 43

## September.

While not a leaf seems faded, while the fields,  
With ripening harvests prodigally fair,  
In brightest sunshine bask, this nipping air,  
Sent from some distant clime where winter wilds  
His icy cimeter, a foretaste yields  
Of bitter change, and bids the flowers beware,  
And whispers to the silent birds, "Prepare  
Against the threatening for your trustiest shields."  
For me, who, under kinder laws, belong  
To Nature's tuneful choir this rustling dry  
Through the green leaves, and yon crystalline sky  
Announce a season potent to renew,  
Mid frost and snow, the instinctive joys  
Of song  
And nobler cares than listless summer knew.  
— William Wadsworth.

Blue Mountain Female College has 220 boarding pupils, and still they come.

It is with sorrow that we learn that our Bro. Hackett has been "on the lift" for several days. We trust he has recovered by this time.

All the resident ministers of the city are here except Rev. J. B. Hutton, pastor of the Presbyterian Church, who, with his family, are on a visit to Virginia.

We have several communicated articles of much worth, which will be printed as we shall have space for them. News from the churches has been given a large amount of space.

In last week's issue the type made Pastor Pugh, of Vicksburg, say, "The general expenses amounting to \$100 per year." It should have read, \$1,400 per year. We cheerfully make the correction.

Pastor Farrar writes: "The remains of Bro. T. J. Ramsey were laid to rest to day. He passed to his reward yesterday at 10 o'clock. We begin a meeting at Gallman to-day. Bro. McComb will do the preaching. Pray for us."

Hillman College opened on the 18th inst. with a fair attendance, and girls are coming in almost daily. We predict that in a week

or so the fever excitement will have passed, and that this noble institution of learning will rapidly fill up.

On yesterday morning the city schools opened with large attendance and fine prospects. Superintendent J. C. Hardy is hopeful of a very fine session. All of last year's faculty are retained and everything is moving smoothly.

The fifth Sunday meeting of the Yalobusha Association will be held with the New Goshen Baptist Church, eleven miles west of Scobey, commencing on Friday before the fifth Sunday in October, at 9 a.m. Introductory sermon by Pastor W. A. Hamlett, with Pastor A. C. Mason as alternate.

See in another column in this issue the advertisement of the Sunday School Board of the Southern Baptist Convention. The literature published by this Board is preeminently adapted to the use of Southern Baptist Sunday School work. It is as good as the best and as cheap as the cheapest. Dr. Frost will always treat you right.

Notwithstanding the case which the doctors steadfastly affirm was yellow fever, there does not exist in Jackson to-day, so far as we can learn, even a suspicious case. It is now seventeen days since the gentleman who died was taken sick, and yet there are no developments. None of the surrounding country has at any time quarantined against Jackson. The countrymen are bringing in their cotton and other produce, and buying goods as usual. There are several hundred bales of cotton on the market to-day. The Jacksonians are allowed to go into the country when they please.

On Tuesday, the 19th inst., Captain Alfred Dreyfus was pardoned by President Loubet. This was expected and predicted immediately upon his conviction last week. All the nations of the earth rejoice in Dreyfus' pardon and liberty, because they believe him innocent of betraying the secrets of France to Germany, as he was charged. Justice long deferred came at last.

## Notice to Correspondents.

A great many of our correspondents evince inexcusable carelessness in preparing their communications for THE BAPTIST. We are very grateful to all who have interest enough in THE BAPTIST to write for it, but we must beg you to bear us while we offer a few suggestions:

1. Write on only one side of the paper, leaving a margin at left hand side of paper of about three-quarters of an inch.
2. Take time and pains to write your words very plainly, especially proper names and initials.
3. In all cases use pen and ink. This will save us a great deal of time and you a great deal of mortification over misprints.
4. Do not begin to write until you have clearly and definitely in your own mind what you wish to communicate.
5. After you have determined definitely upon what you wish to say, then carefully study expression, that you may convey what you wish to say in the fewest words possible. And after you have written, carefully read over and revise, cutting out every superfluous word, phrase and sentence. This will be very improving to yourself and very gratifying to those who read your productions.
6. We must beg brethren who write accounts of meeting to condense. Usually one ought to be able to report even a great revival meeting in a hundred words. On behalf of ministering brethren who labor in these meetings, suffer just a word. Do not indulge in such fulsome praise as is often heard. It is decidedly distasteful, and sometimes really hurtful to the preachers themselves.
7. We suggest that the children who write cut their little letters down to fifty or sixty words.
8. Long articles, even though possessing fair merit, will be rejected. (a) Because we must economize our space, there being so many important things from various sources that must go in. (b) Because long articles are very little read in this rapid, dashing age. We do not wish articles more than two columns in length. Brethren, don't embarrass us with long articles. Short ones will accomplish a great deal more good.

## College Tidings.

On account of the eastbound morning train being taken off, Dr. Lowrey failed to get his prepared "College Tidings" to this office for this issue. But by telephone he informs us that there are more boys on the ground now (Wednesday morning) than were present at the opening of last session, and the two trains which generally bring in the main body of students are yet to come. Dr. Haralson assures the Clinton people, as also he does us, that there has been but one case of fever in Jackson, and that there is now not even a suspicious case in the city; and it is now seventeen days since Major Porter was taken sick, and nearly a week since his death. The outlook for the college is very encouraging. Dr. Lowrey and the entire faculty are buoyant, and there is a general feeling of assurance that the college is entering upon a new era of prosperity. There is no danger whatever for students to go to Clinton.

Clinton, Sept. 18, 1899.

Hillman Female College opened on the 18th as announced in the catalogue. The case of yellow fever in Jackson kept many from being here, though accessions have been made to our numbers every day since the opening. President Wharton is buoyant, hopeful and happy. Very truly,

L. T. DICKEY.

See in another column Bro. Foster's article on "Our Orphanage." We very heartily agree with his views as presented in the article. Surely the 100,000 white Baptists in the State will at once furnish the means with which to build the Superintendent a suitable home on the lot. There are various reasons, some of which are mentioned in the article, why we should hold all of the 112 acres now in our possession. So far as we have heard expressions, there is a growing feeling that Bro. Foster should live on the Orphanage lot of land. In this he heartily concurs. Will the Baptists of Mississippi, whom God has blessed so much, arise and say we will build? We say yes; and lay down \$5.00 to start the Superintendent's new house. Who will be the next? Speak out.



## OUR SUNDAY SCHOOL WORK.

At the late meeting of our Convention at Aberdeen, the Convention instructed the Convention Board to appoint an assistant to our Corresponding Secretary, Dr. Rowa. The Board unanimously and heartily appointed Bro. Arthur Flake, of Winona. He has in charge the Sunday school interests, and is already actively at work. The Convention also recommended the appointment by the Assistant Secretary of a Sunday School Missionary in each Association, subject to the approval of the Association Board, or the Association when it meets. "The duty of these Associational Missionaries shall be especially to work for the organization of a Sunday school in every church and to push institute work for the training of Sunday school workers."

In view of the recognized fact that Sunday school work has long been neglected by many of our churches and pastors, we hail with uncommon interest the present movement, which contemplates the improvement of schools now in existence and the establishment of schools where none exist. We would emphasize the importance of better equipment and better methods in schools now in operation. All possible pressure should be brought to bear upon superintendents and teachers for better preparation for their respective places. We must seek to tone up our schools, giving them richer and more vigorous life, that their power may be felt in the communities in which they are located. They must be made stronger both for their own welfare and for the nourishing and strengthening of young schools that shall be established around them.

It is very difficult to maintain new schools under the shadow of old fossilized ones. Their almost lifeless presence and history are discouraging to the new schools. Our old schools must be made better because of their exemplary force. The new schools in their inexperience and formative stage are seeking a model, and the chances are that they will be in large measure what the older ones are. May the Lord grant that existing schools may realize their stupendous responsibility, both to their own pupils and the schools around them.

No one acquainted with the destitution of Sunday School work in our State can hesitate for a moment to say that there ought to be established within the next few months hundreds of schools. From the best obtainable statistics, it is

certain that not more than one-third of our churches have Sunday schools, leaving about eight hundred regularly established churches with no schools. And a great many of the four hundred which have schools, operate them only a few months in the year. We agree with the Assistant Secretary that "wherever in this world there are enough Baptist people to organize a Baptist church, there ought to be a Baptist Sunday School." Running a Sunday School is down right hard work. For this reason many run awhile and fail. It requires conviction to stick to Sunday School work. There are many hindrances and some serious difficulties to overcome, especially in the country; but faith and love will overcome them all.

The Institute work, under the wise direction of our Assistant, no doubt will prove a source of great information and inspiration to Sunday School workers. Every Sunday School superintendent and teacher ought to make it a point to attend at least one of these Institutes. The Assistant Secretary will endeavor to have one in reasonable reach of every Sunday School. These ought to be attended even at great inconvenience. Every superintendent and teacher ought to magnify his office. He ought to forego personal pleasure or profit for better preparation for his high calling. The best conductors available will be secured for these Institutes. Bro. Flake himself no doubt, will attend several of them; and his presence is a guarantee of sustained interest and real helpfulness. The Baptists of Mississippi have a grand opportunity for building up the Sunday School work. May they not prove recreant to their trust.

Sour Stomach is one of the first symptoms of a coming Bilious attack. Cure it with a few doses of Dr. M. A. Simmons Liver Medicine.

## Four Needs to Be a Great Missionary Pastor.

BY R. J. WILLINGHAM.

Can any pastor be a great missionary leader? We believe if he cannot, he ought to carefully reconsider his call to the ministry. What is the work of the churches, if not missionary? What right has a man to take the position of teacher and leader of God's people, if he fails to teach and lead them in the very work God wants done? But to be a great missionary pastor a man must have—

1. *Conviction.* He must believe deep down in his soul that God so loved the world that He gave His

only begotten son," etc.; that Christ said, "Go ye into all the world, and preach the gospel to every creature." He must feel that the churches will never be doing their duty nor obeying their Master while they neglect to take part in giving the gospel to a lost world. He must believe that he is God's servant to lead God's people to the conquest of the world for Christ. Oh, for holy conviction in the hearts of all God's ministers!

2. *Information.* The pastor must be informed. He cannot tell others what he does not know himself. Let him read the Book with special reference to this, and he will find that Christ and His Apostles were missionary. The pastor should be posted on what is being done by missionaries today. To remain ignorant when religious newspapers, books, tracts and other information is constantly before him, marks him as blameworthy. How can any man awaken interest and enthusiasm in that of which he knows nothing, and for which he cares so little that he will not inform himself?

In this connection we are glad to say that the Sunday School Board of Nashville, Tenn., is preparing to keep on hand excellent sets of missionary books for pastors and Sunday schools, which will be sold at special prices. The secretary of the Foreign Board at Richmond, Va., will gladly send tracts and other information as to our work, free, to any who apply. If any pastor is in ignorance of missions, and remains so, then his work as a missionary pastor will be a failure.

3. *Determination.* It is well for a man to say, "My heart is fixed, O God: my heart is fixed." When God calls on us to be anything, or do anything, we are not to waver or remain undecided. Let the mind be fully convinced, and then the heart fully determined.

It is true that there will be obstacles. Old "debts to be paid," "the poor to be helped," "needs at home," and many less worthy calls, but let none of these obscure the parting command of Christ. He wants the dying to have the gospel of salvation.

There will be objectors. Not simply out of the church, where people oppose all that is for God's glory, but verily in the church, there will stand and oppose you men and women of "influence and means." You will have to withstand these, yea oppose them, and, if necessary, go directly opposite to their wishes to honor Christ and lead His people to do His work. But you will find there are

generally some who will stand with you, and you will not only honor God when you have led His people to do their duty, but God will honor you. God loves, and the world respects, a brave preacher. Neither the church nor the world thinks much of a preacher who, through cowardice or time serving, fails to lead the people to do their duty. Have plans, use your plans and improve your plans, but always be certain to see that you get results. Decide on the amount which you wish to raise, and which you feel will honor God, and set your heart to raise that.

4. *Consecration.* After all we say about conviction and information and determination, a man must be deeply consecrated if he would have God use him for large results. Who like the pastor should earnestly talk to God about His work? The cause of the Lord should burn in his heart until he can say "the zeal of thine house hath eaten me up." In preaching let him feel "the love of Christ constraineth me." Though he be poor, let him be an "ensample" to the flock in giving for the extension of the Master's kingdom. The deeply devout, consecrated preacher wants Christ honored in all the world. He can sing, "Praise Him, all creatures here below." He can pray, "Thy kingdom come. Thy will be done on earth as it is in heaven." He can preach, "Go ye into all the world and preach the gospel to every creature." And, when the collection is taken, his deep poverty abounds unto the riches of his liberality.

Our convention has said our Foreign Mission work must be greatly enlarged this year. What say our pastors? Leaders of Christ's flock, what say you?

Foreign Mission Rooms, Richmond, Va.

The Dangers of a Malarial Atmosphere may be averted by occasionally taking Dr. M. A. Simmons Liver Medicine.

## "Make Your Calling and Election Sure."

H. F. S.

That is a good sermon from Pastor Price on the passage which contains this phrase (2 Pet. 1: 10): It will do good, and that is the test.

I think his definitions are correct. For "election" is God's eternal (Eph. 1: 4; 2 Thess. 2: 13), unchangeable (Mat. 24: 24; Heb. 6: 17), choice of certain persons (Rom. 9: 13; Gal. 1: 15) to salvation (2 Thess. 2: 13), of his sovereign will (Eph. 1: 5, 11).

And the "calling" is God's universal invitation to man, including (1) A declaration of the plan of salvation, (2) The promise of God to save all who accede to the terms of that plan, (3) Command, exhortation, and invitation to all to accept of the offered mercy, (4) An exhibition of the reasons which should constrain men to repent and believe.

There is one point in the sermon which could not be elaborated at the time that needs special emphasis: How to make one's calling and election sure?

There are three common interpretations which must be set aside. The first is: "Be sincere and diligent in your repentance towards God and in your faith in Jesus Christ, in order that God may call and choose you to salvation." There are two insuperable objections. (1) The exhortation is to make the "calling" as well as the "election" sure, and God's invitation to salvation certainly are universal and precede all repentance and faith on the part of man. (2) Besides, the persons addressed were "brethren" of the apostle, born like himself from above, and had therefore repented from sin and believed in Christ.

Another erroneous interpretation places God's election at the close of human life, and makes the earthly Christian life one of probation instead of education and training. It must be an after thought in the interest of the teaching called "falling from grace." Here it is: "Be diligent and earnest in your Christian life, in order that God may at its close call and choose you to salvation." The common illustration of this theory is that of an election to office among men. To prevent division in the party, men are called out, nominated, in convention, or primary election, to run for office. The would-be candidate, first of all, gives all diligence to make his calling, his nomination, sure. Then he must not be too confident of his election, he must be earnest and persistent; for every one who is called out is not elected in. I heard a D. D. urge this theory and give this illustration. The objections will occur to any thoughtful student of the Scriptures. (1) The "calling" cannot be separated from the "election." Man must make his invitation as well as his election to salvation sure, and beyond all question the invitation is given before the close of human earthly existence. (2) Besides, there are no periods of time in God's eternity. He is "the same yesterday, and today, and forever." With him

there is no past and future, but only one eternal present. When he accommodates himself to finite minds, he says that God "hath chosen us in him (Christ) before the foundation of the world."—Eph. 1: 4. Moreover (3) He does not choose men because of their faith and obedience, either actual or as foreseen, but in order that they may believe and become holy. Paul says in 2 Thess. 2: 13 that "God hath from the beginning chosen you to salvation (not on account of but) through (by means of) sanctification of the Spirit and belief of the truth," and in Eph. 1: 4 that "he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

The general explanation of those who are called Calvinists is not a satisfactory interpretation, though it teaches truth. "Make yourself sure by your diligence that God has called and chosen you to salvation. Of course, the eternal counsel and purpose of God are sure and certain, but to us they are secret and impenetrable, and we can only be assured of them by doing things which he says his chosen ones will do." This is good doctrine, but poor exegesis. If the Apostle had desired to say he could have said, "Assure yourself of your calling and election." He did not say, make yourself, or any one else, sure either that God has called and chosen you to salvation, or that he will do so; but he did say, make the calling and election themselves sure.

How, then, to make that sure which has already been done? The preacher suggested the correct interpretation when he stated, but could not with his purpose elaborate, the aim of God's election. Is not this the idea: "Give all diligence, see to it, make sure, that your calling and election reach their end, and thus confirm the divine invitation and choice?"

Now, what is the aim of man's election which proceeds from God, and what can man do to make it sure of reaching its purpose? See the divine purpose. Those whom God foreknew "he also did predestinate to be conformed to the image of His Son." Rom. 8: 29. Those who share the glory must bear the likeness of Christ. Paul tells us how to make it sure of its object: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." 2 Cor. 3: 18.

Men are called and chosen, not only to a home in the heavenly world, but also to a moral fitness for that pure and blessed abode.

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"He hath chosen us \* \* \* that we should be holy and without blame before him in love."—Eph. 1: 4. The Apostle tells us in 2 Cor. 7: 1 how to make this choice sure of its aim: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God." The Apostle Peter, as the

preacher suggested, shows in verses 5-7 that the duty enjoined is performed by completing the beautiful chain of Christian graces therein described.

Vicksburg, Miss.  
If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—*Ed.*



## Our Orphanage.

AN OPEN LETTER FROM THE SUPERINTENDENT.

My circular to the Trustees, asking advice as to the sale of fifty-six acres of our land has been published in THE BAPTIST, and has elicited considerable interest. So much so, that I feel unwilling to sell that portion of the land without further conference with the Trustees, and give my reasons in this open letter to the Trustees as well as to all friends of the Orphanage.

1. We hold this property in trust for the churches of the State for the express purpose of caring for orphan children, and should duly respect the wishes of the churches in the matter. There have come to me so many, and such vigorous protests against the sale of this portion of our land, that I feel that all the Trustees will agree with me that it would not be right to sell in the face of such protest.

2. From the first it was contrary to my business judgment to sell this part of our land, but the heavy financial burden under which I was staggering caused me to compromise with my judgment and advise the sale. Since the 1st of February, under the most economical management, receipts have been \$400 less than expenses. All of this I had borrowed on my own personal credit, pledging real estate elsewhere. Besides, there is an imperative necessity for more building on our property. I did not see how this was to be accomplished without making the sale. It was a weakness in my faith prevailing against my better judgment, which I humbly confess. We do not need to sell on this account. It is against my judgment and my faith is stronger now.

3. Many brethren say the sale of any part of our land would produce the impression that the work of the Orphanage is taking a backward step. This is by no means true of our work, for it is growing all the while in every direction. If the sale of the land would produce such an impression we ought not to sell a foot of it.

4. We will really, in time, need the whole of the tract (112 acres), for the various branches of industry which we have in contemplation. If we sell this portion (the northern half of a square and nicely shaped tract), when we need more land it could not be bought at any price.

5. This whole beautifully shaped tract has come to us providentially at figures which were not

possible earlier, and which would never have been possible again. Up to the day of my coming to Jackson, in December, 1895, on a prospecting trip it had been held at \$4,000. On that day I found it could be bought for \$2,000. I had \$25 handed me on my way to Jackson for the Orphanage. I paid this \$25 for a ten days' option on the property, and immediately consulted the Trustees. They all agreed and we closed the trade and bought the property. It has appreciated in value more than I knew. I have reason to know that considerably more than the \$2,000 would be paid for this fifty-six acres. But as a gift of providence we should not sell it.

6. The portion we were thinking of selling is the only part of our land which runs up to the railroad right of way. That makes it possible for us in time to have an Orphanage switch and track so as to bring car loads of coal, wood, lumber, supplies, etc., to the very door of our buildings, thus saving an immense amount of hauling. In the future this will be an incalculable advantage, as may be easily seen.

Although so sorely pressed in finances just now, do the Trustees and brethren censure me, in view of the above facts, for declining to sell any Orphanage land? If they think I do right in declining it will be entirely in order and for the glory of God for any church, association, Sunday School or individual to rally to our help in the present emergency.

Yours for service,  
L. S. FOSTER.

## Ho for the Cold Water Baptist Association.

All visitors to the above meeting coming by public conveyance will be met at Como on the I. C. R. R. on Wednesday morning, October 11th, provided they notify me at Longtown; not later than October 7th.

Yours truly,  
T. Q. FARMER.

P. S.—We shall expect you, Mr. Editor, and fail us not. F.  
[We expect to be there.—Ed.]

## Central Association.

This large and influential body of Baptists held their late annual meeting with the church at Terry, a prosperous town on the Illinois Central railroad, sixteen miles south of Jackson.

The attendance was unusually light. Only twenty-four of the thirty-four churches were represented by messengers, and those by

less than a full quota. Some of the strongest churches were not heard from.

A majority of the pastors were conspicuous for their absence. As many as eight of them failed to reach the Association at all. Some of these were in meetings in their churches; some had sickness in their families, and some have not been heard from. But some others were there, and rallied manfully to the extra amount of work thrown upon them. Among these were Pastors Pettigrew, Lewis, Yarborough, Ellis, Ellzey and Maum. In the absence of Dr. Leavell, the appointee, and Elder Harrington, the alternate, the Association requested Pastor Yarborough to preach the introductory sermon, and it was well done in every respect.

In the main the reports were well presented, and some of them were ably discussed.

Dr. A. V. Rowe presented the several departments of our mission work as only a master secretary could do.

Capt. Ratliff, a great layman and servant of the denomination, and of the college in particular, was on hand with an excellent report on the college. But his speech was even better, and would have been well received by the State convention.

The business sessions were held in the day, and good preaching was the order at night. The throngs were much edified by Elders Pettigrew, Yarborough and Lewis, who ministered the Word. Pastor Ellis preached on Sunday night, receiving a promising young man for baptism at the close.

Owing to Moderator J. H. Whitfield withdrawing from the body before final adjournment, Elder J. L. Pettigrew was elected to preside, and filled the place with his old-time grace and ability.

The letters from the churches represented showed 127 baptisms, and something over \$1,900 reported as contributed for benevolent purposes. A complete report would show nearer \$2,500.

The Association adjourned to meet at Raymond in October, 1900. Elder C. L. Lewis, the pastor there, will see to it that the closing year of the century shall contribute to make the meeting a great event.

E.

## Pearl River Association.

I have just returned from the Pearl River Association which met twelve miles west of Columbia and I give you herein an epitome of the meeting.

The Association organized by

re-electing Bro. R. R. Turnage moderator, and Bro. W. J. Armstrong clerk. The letters showed, with a few exceptions, a fairly good spiritual condition of the churches, and most of them had had an encouraging growth in numbers, and for the most part, an increase in their contributions to the various objects fostered by our State Convention, etc., and a few an increase on their pastors' salaries, etc. The meeting for the greater part was harmonious. Most of the subjects usually considered in a meeting of this character were before the body, well written and well discussed, one of which, "Pastoral Support," at the suggestion of one of the brethren, was wisely, well and thoroughly discussed by the lay members exclusively.

If I may say so, I will "here and now," say that if the Associations desire justice done this subject just put the lay brethren on it and it will be done.

The "Introductory" sermon was preached by Bro. Dale, on Mal. 3:8. "Robbing God," was the subject and the sermon showed preparation, was well delivered and generally well received.

The Sabbath and Monday preaching was done by Brethren Davis and Price of Bogus Chitto Association; Bro. Cocherham, of Franklinton, La.; Bro. Lowe, of Mississippi Association; Bro. Davis, of Pearl Leaf, and one other brother, and for the most part it was well done, "they say."

Several resolutions were offered—none of which elicited more interest than the one memorializing Congress to not seat the notorious Roberts, recently elected to the U. S. Senate from Utah—now in rebellion against both the civil government of which it claims to be a part and the kingdom of Jesus Christ of which it claims to be the whole—and not long since released from the penitentiary in which he was imprisoned on account of his polygamous practices.

Another important measure taken by the Association was that of doing, in the future, her local mission work in co-operation with the Convention Board through her local Board.

Another action was the recommendation to the churches the taking of quarterly instead of annual collections, for our benevolent objects. This was without doubt an important measure and it is to be hoped it may be adopted. A monthly or weekly collection would certainly be still better because more scriptural.

The next meeting will be held Saturday before and Monday after

the second Sabbath in September, 1900, six miles southeast of Columbia, to which the Editor and Business Manager, Field Editor, etc., are most cordially invited, via Lumberton, over our new railroad, now nearing completion to our town.

With all good wishes, I am  
Fraternally,  
J. J. W. MATHIS.

LATER.

Dear Bro. Bailey:

Please add the following to my letter, as just at the point where it should have been written an interruption caused me to overlook it:

Subscriptions followed, which the "traveling man" sends herewith. One special point of one of the speakers was to show why secular papers could be made much more cheaply than religious—denominational—papers could, and the same party promises to give an exhibit of this point soon, in THE BAPTIST. J. J. W. M.

## Our Texas Letter.

This letter has been somewhat delayed by a short trip of your correspondent up through the Indian Territory out into Oklahoma. Both these new countries still offer many inducements to the poor man who desires to secure a home. The land is fertile and may be had on good terms, but no good titles can yet be given in the Territory. The population is increasing, the towns are growing and there are many indications of prosperity.

In Oklahoma there is a school house every few miles, and there are many struggling little Baptist churches. In the Territory the school and church privileges are not so good, though there are many schools and many churches in the Territory.

I am just home from this, the Collin County, Association. It met at Blue Ridge, a good little town ten miles off the railroad. The attendance was large and the entertainment was royal. We have forty-six churches in the county, and over five thousand members. A few of the churches were not represented by messengers, but their supply of pastors were present and reported for them.

We met on Tuesday, and continued till we closed up our work on Thursday. On Monday evening preceding the association the County B. Y. P. U. held a mass meeting, at which some admirable addresses were made in behalf of young people. The speakers were R. H. Coleman, a young layman, the president of

our State B. Y. P. U. convention; T. L. Fullbright, pastor at Farmersville; Sid Williams, the evangelist, and G. W. McCall, the successor of McComb at Plano.

Our County Pastors' Conference met for a short session just before the convening of the Association, and planned for future work.

The Association organized by re-electing G. C. Key Moderator, W. T. Newson Clerk, and T. A. Parris Treasurer. E. E. King preached the introductory sermon. Visiting brethren were invited to seats, excepting W. T. Compen, who desired to represent the Texas Baptist and Herald. The Association is heartily united in the support of the organized work of the State, and no sower of the seeds of discord is welcomed among us.

The usual reading of the church letters was dispensed with, and the statistical reports from the churches can not be had till they appear in the minutes of the Association; but it was learned that about five hundred had been baptized into the fellowship of the churches and that there had been a liberal increase in their benevolent contributions. One new house of worship had been built, and two are projected to be built next year, in part by the Association Building Fund.

Rev. Paul Kinzey, one of our brightest young pastors, was elected Missionary Colporteur, and he enters at once upon his new work, chiefly that of distributing good literature, most of it with a Baptistic tinge, but none the less good literature.

We had the usual reports on various fields and phases of our Mission Work, on Education, on Sunday Schools, on Buckner Orphan Home and Old Ministers' Relief, and the contributions to these various objects were quite liberal.

The Association meets next year at Allen, where D. E. Gambrell is pastor and where Sid Williams has just closed a great meeting, of which I shall write you in my next.

E. E. KING.

McKinney, Texas, Sept. 12, '99.

Bassfield, Miss., Sept. 10, 1899.

Dear BAPTIST:

I see so many nice letters from the little boys and girls that I have thought I would write something to our paper. I am a little boy thirteen years old. I was born on the 25th day of December, so you can see that my birth was the same as the greatest man that has ever lived.

I will tell you something of my relatives.

1. I have one grandfather living, two grandmothers. My grandfather Bass was killed in an ep-

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EAST LAKE, ALA.

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Graduates prominent in Business and Professional Life. A Military College for Young Men; offers Superior Instruction in English, Latin, Greek, French, German, Mathematics, Natural Sciences, Mental and Moral Sciences, Pedagogy and Biblical Literature.

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Sept. 14-4w

F. M. ROOF, Pres't.

## A NEW BOOK.

Baptist Annals, or 22 Years With Mississippi Baptists.

By Z. T. Leavell, D. D. Full of interesting facts, and written in an attractive style. The book is not history, but contains historical facts to be gotten nowhere else. It has twenty pictures of Baptists prominent in the period. It is designed to elicit the zeal of Mississippi Baptists. It ought to be in every Baptist family in the State. Will be on sale the first of September. SEND FOR A COPY AT ONCE. Address,

PRICE, 1.00

August 31, 3m

Z. T. LEAVELL, West Street, Jackson, Miss.

gagement at Marietta, Ga., in May, 1864.

2. I have sixteen living uncles, seven living aunts, forty-six living first cousins and five dead. Truly we have a small village by the name of Bassfield.

Bro. J. T. Dale is our preacher. Papa thinks so much of him. Our church is Ebenezer, the oldest Baptist church in southwest Covington county and one of the oldest in South Mississippi, of which papa is deacon. We have two Sunday Schools, one at the church and one at Bassfield. We belong to the Pearl Leaf Association, which will convene with Concord church, eight and one-half miles southeast of Williamsburg on the G. & S. R. R., on the second Saturday in October, 1899. Well I have made this little letter too long already for the first time I have ever written.

JIM C. BASS.

Dear Dr. Bailey:

I have written to THE BAPTIST twice before, and you were kind enough to print my letters, so I will try to write again. I am so glad to see letters in your paper from so many of my little cousins at Bassfield, Mississippi. I visit down there occasionally and enjoy it hugely every time. Write again little cousins, I like to read your newsy little letters.

Our school opened on the 4th inst., but owing to my eyes being sore I could not enter. I regret it very much, too, for I don't like to get behind in my classes. I will send five cents for the orphans.

Success to THE BAPTIST.

Your little friend,  
FORREST GRAHAM COOPER.

Dear BAPTIST:

Please allow me space in your columns to thank Bro. S. M. Ellis very kindly for his splendid article on "The Church as a Factor in the making of a Preacher." I hope that it will be read before every church's clerk look it up and read it to his church.

Respectfully,

W. L. A. STRANBERG.  
Slate Springs, Sep. 15, 1899.

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New Orleans, La.







## THE BAPTIST.

PUBLISHED EVERY THURSDAY,

BY THE

Mississippi Baptist Pub'g. Co.,

AT

JACKSON, MISSISSIPPI.

PRICE:

PER ANNUM.....\$2 00

T. J. BAILEY, EDITOR AND BUSINESS MANAGER.

J. B. SEARCY, - FIELD EDITOR

Entered as the Post Office at Jackson, Miss. as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only. No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Either we are not properly exerting ourselves in the interest of Sunday School work, or there is something wrong in our machinery somewhere, or the whole Sunday School work must be a dry and uninteresting thing, if not absolutely repugnant. The sad lamentation coming up from every source is alarming. This state of things should at least put us to thinking and investigating. It is not an unfounded alarm, but rests upon statistics. Take, for instance, the following excerpt from *The Observer*, showing how the matter stands with our Presbyterian brethren:

"Last year the number of scholars reported by the Sunday Schools of our churches was 143,639; the number of communicants reported was 221,022. The number of scholars in the Sunday Schools, therefore, was just about 65 per cent. of the number of communicants. It is the lowest percentage of any year in the past five years. In 1898 the percentage was 67, in 1897 it was 68, while in 1895 it was 67. There has not been one per cent. advance in five years. On the other hand the tendency has been steadily and ominously downward. Last year the Sunday School actually lost 3,368 scholars from the previous year. In the past five years the net gain has been 7,570, about five per cent."

## THE HOME.

## The State Institute for the Blind.

Thus with the year Seasons return; but not to me returns Day, or the sweet approach of eve or morn, Or sight or vernal bloom or summer's rose, Or flocks, or herds, or human face divine; But cloud instead, and ever during dark Surrounds me; from the cheerful ways of men Cut off, and for the book of knowledge fair Presented with a universal blank Of nature's works, to me expurg'd and raz'd, And wisdom at one entrance quite shut out.

The State Institute for the Blind opens Wednesday, October 4. Indications point to a decidedly larger attendance than ever before in its history. This happy condition results from two facts:

First—Dr. W. S. Sims, the very able and efficient superintendent, who is an eminent oculist or specialist in ophthalmology, has devoted his time and talent to the upbuilding of the institution.

Second—The press of the city and State has co-operated with Dr. Sims in his efforts to discover every blind child in the commonwealth.

Strange as it may seem, there are at least a dozen pupils in the institution who up to last session had never heard that there was an institution in the State where they could have an education free, and probably have their eyesight restored.

At the opening in October there will be eight pupils in attendance whose attention has recently been brought to the institution by the press.

Dr. Sims expresses profound thanks to the press of the State for its efforts in bringing the institution to the attention of blind children. In some instances the guardians or parents of blind children do not have access to newspapers, and it would be well for those people in every community who are readers of the public press, who know of blind children, to bring the attention of their parents or guardians to the State Institution for the Blind, and Dr. Sims will thank all Mississippians for the names and addresses of any blind children, in order that they may become the beneficiary of the State's interest in such unfortunate. This will be a small matter for those who interest themselves in blind children, and it may prove a blessing all the days of their lives to some poor afflicted little boy or girl. It will give them an

education, and maybe restore to some of them sight. It ought to be a privilege to the boys and girls of the State, who have never known what it is to be blind, to hunt out such unfortunates and put them in communication with Dr. Sims, who will give credit in his biennial report to such persons for their assistance.

The institute will open October 4, with about forty-five pupils. It can accommodate fifteen more. Surely there are fifteen children in Mississippi, who do not know of this institution, who ought to be in it. The object of this State institution is to educate the blind children of the State. Everything is free, even their railroad fare, if they are not able to pay it. They are taught English and music; the girls needlework and the boys mattress and broom-making and the cane-sewing of chairs. All children on entering the school have their eyes examined, and the condition thereof is reported to their parents or guardians, and treatment adopted, if desired by the parents. During the last session ten pupils were under treatment for their eyes, six of whom were sufficiently restored to sight to leave the institution and enter seeing schools. The other four were sufficiently relieved to be able to see their way.

This is an institution that ought to appeal irresistibly to the people of the State to do everything they can to bring every blind child in the State within its beneficent walls. Surely the patriotic press of the State will continue to lay the matter around the firesides of the girls and boys of the State, who will do the rest.—*Ex.*

We commend the above to the careful consideration of every one. What a great service it would be to some poor blind person, if you could direct him to this institution and he should have his sight restored!

## Far-Away Opportunities.

Distance seems to have a great charm for youth, especially for boys. It is very hard for them to see opportunities where they are. They are all looking for great chances, for unusual openings. It is difficult to convince them that almost all of the successful men of the country found their opportunities right where their duties placed them, and did not succeed by running away to some other city or country.

Very few boys, today, though they live in a paradise of good opportunities, think they have any chance. If they could only get to

Chicago, San Francisco, New York, or some other large city, they feel sure they could succeed, but they cannot see an opportunity on the farm or in a little country town.

If youths would only realize that every little task in the store or on the farm is an opportunity to cultivate the very principles upon which every success must stand, to cultivate dispatch and system, to enlarge the observation, to practice good manners, to learn the value of politeness and courtesy; if they could only realize that these are all stepping-stones to something higher; that the ladder upon which they must climb to success, if at all, is close to them; that every task rightly done will advance them a step on their way, they would already be far on the road to success.

Boys are always dreaming about genius, of what it can accomplish, and wondering why they do not have it. They do not understand that drudgery is the right hand of genius, and that persistency performs miracles. They do not realize that the great majority of men who have risen to be superintendents, managers, and proprietors of great stores, found their first opportunity in sweeping the floors of those stores.

Remember, young men, that the chances are that the stepping-stones to your promotion are right where you are, not somewhere else. If you fill your present position, whatever it may be, full to overflowing; if you are faithful, careful, and prudent—if you study the needs of the next higher step above you, you may soon take that step.—*Ex.*

Do well and right, and let the world sink.—*Herbert.*

## What They Are.

## COMPOSITION OF THE FAMOUS NEW FOOD.

A wide spread interest has been created among good livers, as to the composition of Grape-Nuts, the new food that has come into popular use of late. It has long been known to physicians, chemists, and food experts, that the starchy portion of entire wheat flour and barley, is transformed into a true and very choice sugar, by the act of intestinal digestion in the human body. This sugar is identical with, and is known as grape-sugar, and it is in condition for immediate transformation into blood and the necessary structure from which the delicate nerve centres are built up. A food expert of the Postum Cereal Co., Lim., Battle Creek, Mich.,

followed a line of experiments, until he produced the food called Grape-Nuts, of which grape-sugar forms the principal part, and it is produced by following out Nature's processes, in a mechanical way. That is, heat, moisture, and time are the methods employed and directed by scientific facts, gained in research.

Grape-Nuts are probably entitled to the claim to be the most perfectly adapted food for human needs, now extant. Certain it is, that the user's delight in the flavor, and the perfect action of intestinal digestion, during the use of Grape-Nuts, is satisfying, and the added strength of body confirms the fact.—*Ex.*

## Do Eminent Men Believe in Christianity?

Two young men sat disputing one evening last June on the steps of their college dormitory. They were seniors, one on the eve of graduation, and both were filled with the importance of their own views.

"I, for one," said the younger, "have no use for Christianity. It might do for savages, or even for the better class of Filipinos. If you believe in the trolley-car, you have outlived the tenets of Christ. Modern science has gone beyond them."

His companion, the son of a clergyman, had almost lost his father's faith during his college career; yet he was not absolutely convinced of its worthlessness. "A few great men still believe in Christ," he ventured, mildly. "His teachings have been the foundation of modern civilization."

"Pooh!" sneered the young man. "Buddha paved the way for Christ, and Christ has built the foundation for a higher creed. I tell you, the men of the best intelligence in this country don't believe in Christianity."

Is this a true statement? At any rate, it is not a new one, and it demands to be answered with facts, which are the most effective arguments. The *Christian Herald* recently addressed letters to the leading men of the nation, asking them if they believed in Christ. Senators, ambassadors, sailors, soldiers and business men, eminent in their respective stations, have responded. The following were some of the first to reply:

President McKinley wrote: "My belief embraces the divinity of Christ and a recognition of Christianity as the mightiest factor in the world's civilization."

Six cabinet ministers affirmed

that they were firm believers in the transcendent value of Christianity. Three justices of the United States Supreme Court announced their belief in the Christian faith, Chief Justice Fuller being among the number. Every naval officer who was interrogated responded affirmatively. Admiral Sampson said: "I claim to be a friend of Christianity. I was thus brought up and thus taught to believe. I have never had occasion to change my belief." In fact, all the heroes of Santiago and Manila acknowledge allegiance to Christianity.

The army makes a remarkable showing. Miles, Shafter, Brooke, Flagler, Corbin, Sternberg, Breckinridge, Howard and a host of other high officers explicitly declare their faith. The chief of engineers writes: "I fully believe in the divinity of the Savior and the surpassing potency of Christianity."

The majority of the United States Senate uphold Christianity. The same may be said of the House. Senator Tillman, of South Carolina, thinks "he would be a fool who should deny the beneficial influence of the Christian religion."

Senator Jones, of Arkansas, says: "I am a firm believer in the Christian religion, in the immortality of the soul and in the beneficence and wisdom of an all-wise God, and but for this belief this life, in my opinion, would not be worth living."

Marshall Field, of Chicago, and Mr. Wanamaker, of Philadelphia, are typical of the leading business men who believe in God. Nearly every university and college president is a representative for Christianity. The Chinese minister and the Russian ambassador recognize the "potency of the Christian religion as a civilizing influence."

When all the answers are in, it is thought that ninety-nine hundredths of those who represent the highest intelligence and success in this country will have declared their professed belief in Christ and the principles taught by Him.

Such testimony ought not to be overlooked by the young men who think it a sign of cleverness to boast of unbelief. It is rather the sign of a mental condition less acceptable to conceit. Science today, in common with the eminent men whose names have been given, accepts as the strongest force in the moral development of the race, the influence of the marvellous life by which the fatherhood of God has been declared to men. Here science is not agnostic. In its own deliberate way it accepts the facts

of Christianity, and acknowledges its renovating power and its domination in modern civilization.—*Ex.*

## Mozley's Lemon Elixir.

REGULATES THE LIVER, STOMACH, BOWELS AND KIDNEYS.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and \$1 bottles at druggists. Prepared only by Dr. J. Mozley, Atlanta, Ga.

## A PROMINENT MINISTER WRITES.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. Rev. C. C. Davis, Eld. M. E. Church, South. No. 28 Tatnall St., Atlanta, Ga.

## A PROMINENT MEMPHIAN WRITES.

Dr. H. Mozley, Atlanta:—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. Rocco.

206 Hernando St., Memphis, Tenn.

## A CARD.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid \$500 for the relief it has given me at a cost of two or three dollars.

H. A. BEALL.

Clerk Superior Court Randolph county, Ga.

til nov 1

## Seminary Opening.

Louisville, Ky., Sep. 14, 1899.

DEAR BAPTIST:

As October 1st falls on Sunday, the Seminary opening will occur Monday, October 2nd.

Students arriving on Saturday, September 30th, will be received in New York Hall. It would be well for all to plan their arrival for that date.

Very fraternally yours,

E. Y. MULLINS,

President.

There is nothing on earth so wonderful as the budding soul of a little child.—*Lucy Larcom.*

## Associational Meetings.

UNION—Fellowship Church, Jefferson county, Friday before the 4th Sunday in September.

FAIR RIVER—Monticello, Friday before the 4th Sunday in September.

SPRINGFIELD—Forest, Saturday before the 4th Sunday in September.

BOQUE CHITTO—Topisaw Church, 10 miles east of Bogue Chitto, Saturday before the 4th Sunday in September.

CHICKASAW—Fairfield Church, 10 miles south of Shubuta, Saturday before the 4th Sunday in September.

YAZOO ASSOCIATION—Greenwood, Wednesday before the first Sunday in October.

RANKIN COUNTY—Union Church, 20 miles southeast of Brandon, Friday before the 1st Sunday in October.

MISSISSIPPI—Bethlehem, Amite county, Friday before the 2d Sunday in October.

TRINITY—Spring Creek, Friday before the 2d Sunday in October.

PEARL LEAF—Concord Church, Zion Seminary, Saturday before the 2d Sunday in October.

SCOTT COUNTY—Bethlehem Church, 7 miles north of Moron, Saturday before the 2d Sunday in October.

LOUISVILLE—Flower Ridge, 4 miles south of Louisville, Saturday before the 2d Sunday in October.

MAGEE'S CREEK—Crystal Springs Church, Marion county, Saturday before the 2d Sunday in October.

KOSCIUSKO—Hebron Church, Friday before the 3d Sunday in October.

COLD WATER—Longtown Church, Wednesday before the 3d Sunday in October.

DEER CREEK—Itabena, Thursday before the 3d Sunday in October.

TOMBIGHEE—Mt. Pleasant, 7 miles north of Fulton, Saturday before the 3d Sunday in October.

CHOCOLA—Dry Creek Church, Win ton county, Saturday before the 3d Sunday in October.

GENERAL ASSOCIATION—Seulah Church, 13 miles north of Hickory, Saturday before the last Sunday in October.

HARMONY—Good Hope Church (Madison), Saturday before the 4th Sunday in October.

CAREY—Union Church, 2 miles east of White Apple, L. N. O. & F., Friday before the 1st Sunday in November.

HOBOLACHITTO—Corinth Church, 6 miles south of Nicholson, Wednesday before the 2d Sunday in November.

CHESTER—Mt. Pisgah Church, 8 miles south of Eupora.

Growth is the only proof of life.

## A Good Teacher.

I am frequently asked to recommend a teacher for different positions. I can now recommend an excellent one as teacher of music and literary classes, either in a school, a private class, or in a family. Superior Christian character.

L. M. STONE, Meridian.

Sep. 12 4w

Greenwood, Miss., Sep. 16, 1899.

All who come to attend the Yazoo Association at Greenwood will have to bring health certificates as no one is allowed to get off the train here without one.

Yours, etc.,

P. I. LIPSLY.







## WOMAN'S WORK.

EDITED BY MRS. M. F. SEARCY,  
JACKSON, MISS.

September, 1899.

Subject: THE SUNDAY SCHOOL BOARD.

Education is the basis of effective work. Noble impulses, large enthusiasms and generous giving have little permanent worth, unless they are rooted and grounded on an enlightened conscience and fixed principles of life.

1. Praise service, singing well known hymns.

2. Bible Reading—God's Gifts. (To be recited from memory if possible.)

## KEY WORDS.

Song John 3: 16.

Eternal Life, Rom. 6: 23.

Faith, Eph. 2: 8.

Repentance, Matt. 11: 28.

Peace, John 14: 27.

Joy, John 15: 11.

The Holy Spirit, John 14: 16.

All things, Rom. 8: 32.

3. Theme for Prayer:

Thanksgiving for God's Word, its light and comfort.

That we may know it and obey it.

For the young men of our land.

For the officers, missionaries and work of the S. S. B.

4. Short, pointed, bright papers on: Our Duty to Young People. Their Duty to Missions.

5. Musical Selection.

6. Lesson—"Bible Distribution by Baptists in the South" by J. M. Frost, Sec. S. S. Board.

7. Questions.—(To be answered by different members. Reference:—Convention Report, Annual Report—Cor. Sec. W. M. U.)

What are the five Departments of Sunday School Board?

How has the S. S. B. advanced denominational work?

Give account of work made possible by the Bible Fund.

What is the object of Missionary Day?

Of Children's Day?

What connection has W. M. U. with K. I. N. D. WORDS?

Describe the Home Department? Its influence in our school? What were the cash and box contributions of W. M. U. to the Sunday School Board last year?

8. Business. Collection, etc.

9. Consideration of Sunday School Board Recommendations.

10. Closing Exercises. Repeat in concert Ps. 119: 16.

## The World.

BY MRS. IRON OPHA GREGORY.

'Tis a very good world, if you'll let it alone.

And not be fretting about it:

'Tis a world that will give you very few browns.

Unless you pester and flout it.

Don't say that it is blacker than Erebus shades.

That's a point that's never been carried;

Nor think it the horriddest place ever made.

When you know there is one more horrid.

But do you think a world where a dear little child,

And a bird and a honey bee dwell,

Could be a very bad place to live in and love?

And be faithfully held and kept?

Why, I think on the whole, 'tis a very nice world.

And, as for the people in it,

Just give them a smile and a lift once in a while,

And you'll be certain to win it.

Remember that the earth and the sea and the sky

Never glow unless the sun does shine—

And your soul is a light, and must shine on the world,

If you'd have it to look divine

But whenever it zigzags and wabbles about,

In a way you think amazing,

Remember that the kindest you can say,

Is the Word, whose strength is saving.

## Sunday School Missionary Day.

Missionary Day in the Sunday schools is the last Sunday in September. Programmes are also furnished for exercises appropriate to that day, but all money sent to the Board is forwarded to the Home and Foreign Boards. The help of the women is very desirable in this service, and can do much to make it effective.

The W. M. U. is very effective in opening the way for the Sunday School Board to find a place in our churches and Sunday schools, and so greatly increase its power for usefulness.

Trusting that with one mind we may strive together in carrying out the recommendations of the Sunday School Board, a few methods are suggested:

1. Become familiar with the periodicals. Note the missionary spirit which pervades them, the prominence given in *The Teacher* to the subject of mission study for each month, the helpfulness of *Kind Words* and the possibilities involved in the Young People's Scripture Union. Seek persuasive, convincing power and use both tongue and pen in emphasizing the importance of adopting the convention series in Sunday schools.

2. Recognize that entire obedience to God implies the placing of the Bible in the hands of those who are without it; appreciate that the Sunday School Board is the only general agency of Southern Baptists for doing this work; and, as Sunday school teachers and missionary workers, use influence in every direction in impressing the value of the Bible and in scattering information concerning emigrants, Cubans and others, thus awakening intelligent sympathy and securing contributions for the Bible fund of the Sunday School Board.

3. Let the Golden Rule guide in the preparation of boxes. Remember that Sunday school missionaries are doing parallel work with that of home missionaries, and that it may not be possible for some to continue without the helpfulness of these most acceptable gifts. The name of a missionary should be obtained from Central Committees in the various States.

4. To enlarge the Home Department: Suggest to the superintendent that he select a practical, enthusiastic Sunday school worker to have charge, make lists of sick, aged, busy, and all who for any reason can not attend the regular school, have canvassers wait upon them, securing promise to study the Sunday school lesson half an hour or more each week. After names have been secured tactful visitors should be appointed, each one being expected to visit all on her list at least once a quarter, in order to take supplies of literature, receive reports, etc. Advantages: The study of the Bible will become more general, co-operation with the work of the Sunday school cultivated, contributions will increase and real spiritual benefit result to both visitor and visited.

If it shall be found impracticable to devote the last Sunday in September to missionary work in any Sunday school, then fix upon some other Sunday and urge every pupil to give something. This ought to be made a great day for missions.

## The Little Things of Life.

When we look back through the pages of history and see what seemingly small acts or deeds have influenced nations, causing them to either fall or advance, we must realize that "God moves in a mysterious way his wonders to perform." How often His way is the least suspected because often unknown. The dream of a young shepherd boy had apparently no meaning or significance, yet it caused Joseph to be accused of crime, imprisoned and sold as a slave into Egypt, and Israel to grow and steadily advance.

The finding of a Hebrew child by the King's daughter while bathing was no strange event, for thousands of Hebrew children uncared for perished. Yet this same babe was fitted and prepared to act a more important part in the advancement of God's cause than any man had ever before acted. For Moses it was that God chose to liberate and lead from the hand of bondage his chosen people.

The carrying of a youth to Babylon in captivity was done almost daily, yet through Daniel's firmness and loyalty to God, the King, his court, and the people acknowledged and blessed the Most High.

Thus it is that God chooses and selects men and women today to carry on his great work. Each one should improve every talent and opportunity so as to be ready for God's work. We may not be called

to be a leader, as was Moses, nor may we be the instrument that God would use in causing a king and people to acknowledge Him ruler over all as was Daniel. Still there is a work that every Christian is responsible for, that is the spreading of Christ's kingdom.

If the world is taken for Christ, the Christian must do it. If this is true we should tremble when we think of our influence, unless we are living very close to Christ.

We have so many thoughtless Christians who do not realize what they are doing. It is so easy to say and do things before the world that we should not, thereby losing what influence for good we might have had.

Oh, that we would pause and think of the great responsibility that rests upon each.

BETIE M. HENDRICK.

## DEAR BAPTIST:

As Missionary Day is approaching and pastors and others interested in the work are trying to find out how to get a good collection, I will offer a few suggestions.

The people, perhaps I should say a great many people, are not informed of the great work that our missionaries are accomplishing. Many persons have a constitutional dislike for collections any way, and when Foreign Missions are mentioned, something they know very little about, they lose all interest in the proceedings. I have heard people say, "I will give a cent to Foreign Missions." I have heard people express the idea, too, that money given to Missions was utterly thrown away, or went to keep some big fat preacher in idleness, and living in luxury. Now such ignorance is certainly inexcusable, but people with such ideas do not read the Journals or any of our many publications, many do not even take our dear BAPTIST. Consequently they know nothing on the subject and feel after a collection like getting a long breath and saying "I am glad that is over."

While I would not censure pastors for this condition of things—no not in the least, I think they could awaken interest in the subject by recommending publications which contain reports, and achievements of our missionaries, and still more so by telling in the pulpit of some of the marvelous things accomplished by them in the face of so much opposition. Go to a little trouble to look this up if need be. Give reports of the money contributed and how and where expended.

This should not begin and end with Missionary Day, but should be constantly kept before the people. They would thus become acquainted with the subject and necessarily more interested, feeling when contributing that they were obeying to some extent the great injunction to Baptists, "Go ye into all the world and preach the gospel to every creature."

This is as seen by

A LAYMAN.

Pickens, Miss.

## From Tyler, Texas.

This is the state of big things, but not everything here is big. There is a mighty host of energetic, peace-loving Baptists in Texas. Then there is a mighty noisy tribe of Baptist grumblers. The former are doing the greatest year's work ever done in Texas, and the latter are doing loud and prolonged talking. I am often reminded of Bro. I. H. Anding's statement, namely: "The workers never grumble, and the grumblers never work." If any of the Mississippi saints question the statement, let them spend a few months in Texas and they will doubt no more.

We are going to come to our State convention, November 10, in Dallas, with all debts to 145 missionaries paid, and \$100,000 raised by the Education Commission. This will be beyond comparison with anything in Texas Baptist history. Still, the fussers have fussed more this year than ever. The number of fussers grows less day by day, it may be said to our general credit. More and more it is made plain that the grumblers are inspired by one man, and in what he has thought was his personal interest.

But I thought to write of local matters specially, thinking Mississippi friends may be interested, if not profited. The main thing that pleases me now is the fact that the First Baptist Church has just closed, rather suspended, a great meeting. The preaching, except five sermons, was done by that really great preacher, George W. Truett, of Dallas. There was not an unwise sentence in his whole series of sermons. No questionable methods were resorted to, but the plain gospel was presented in power and clearness, and the unsaved urged to believe it and be saved. Forty or fifty were saved. Twenty-three have been baptized (among them my oldest son), and others have been approved for baptism. Quite a number will join later, I am sure.

The meeting will be resumed in

November, we think. The older people say no such meeting was ever witnessed here. The only thing that disturbed the utmost quiet was the shouting of a noble sister when her baby daughter, 18 years old, was converted, and that sounded real well to me. I enjoyed it no little, though it is so unusual for a city church to indulge in such an old-time luxury. It did others good, too.

If any Mississippi Baptists want to see the greatest Baptist body on earth do business, let them come to Dallas, Texas, November 10, 1899. The Southern Baptist convention, in point of numbers, is a mere baby compared to the general convention of Texas. The spiritual power of our conventions is the most powerful and sweeping I have ever witnessed.

It is believed there will be four thousand messengers at the convention this year, and it goes on the pay plan, too. Let such a company be under the control and sway of the Holy Spirit, and it is easy to see how things will happen. The whole business of the convention will be a steady march of tremendous events for the conquest of Texas and the world for the great King.

I warn Mississippi Baptists in time that, if they want to see and feel the power of the greatest religious body that ever met on earth, to be at Dallas on November 10. Texas Baptists are not only going to be there by thousands, but there are giants in this State. Indeed, this is the poorest place for little men I know of. I am trying it, you see! Nothing beats experience, in most things. I calculate to stay in Texas a while longer, however.

I send hearty greeting and loving good cheer to Mississippi friends.

J. H. GAMBRELL.

September 16, 1899.

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Consisting of the great St. Louis Exposition, which opens Sept. 11 and closes Oct. 14, and the St. Louis Fair, which opens Oct. 2 and closes Oct. 7, 1899, with the Veiled Prophets' procession, noted for its unsurpassed splendor and magnificence, which occurs Tuesday, Oct. 5, 1899.

An unusually attractive programme has been arranged this year for the entertainment of visitors to St. Louis. There will be a parade of the South Broadway merchants, horse show, sportsmen's show in the Coliseum, with Chief "Buffalo Bill" and his tribe of Winnebago Indians, athletic sports, and aquatic sports in a tank containing 200,000 gallons of water. N. N. Innes and his famous band will give four concerts daily in the Music Hall.

In addition to the fall festivities, the beautiful department stores, parks, drives and gardens of St. Louis are especially attractive at this season of the year. The weather is cool and pleasant, and one can enjoy an uninterrupted round of pleasure and sight-seeing, shopping, etc., during the day and feel fresh and eager for the evening entertainments at the Exposition or Music Hall or at the numerous theatres.

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The *Voice* of New York, has been for many years the leading temperance paper in the United States. It has recently taken on a character more distinctly literary, but still preserves its temperance policy. The *New Voice* is the name of the combined publication. It is

edited by Samuel Dickie and John G. Woolley. The *Central Baptist* well remarks that, "With such a combination of talent and concentration of patronage, friends of temperance may expect an able paper and an effective campaign in this good cause. Political issues come and go, but moral issues do not down until settled aright. To be sure the temperance question is an economic, social and political problem unsurpassed in importance by any which figure for an election campaign, but its permanency and magnitude depend on its moral factors."

To arouse a Dormant Liver and secure permanent regularity of the bowels, use Dr. M. A. Simmons Liver Medicine.

## Minutes.

Having been clerk of the Big Hutchie and Memphis Association fifteen years, and for five years recording secretary of Tennessee Baptist Convention, I think, from my experience, I can help clerks of Associations by a few suggestions. It is very important that the minutes be printed and promptly distributed. Many clerks allow the enthusiasm of the meeting has died away and then the minutes are not read. I found my printers leaving my work off, when commercial jobs were offered them. Then, I had it in the contract, if the work was delayed over ten days they should deduct \$1.00 per day for every day's delay. Instead of keeping my work to fill in odd time after that they employed certain compositors to take the work in hand and complete it. I have succeeded in getting minutes ready to mail in one week from the time the Association adjourned. You can also get them printed on book paper about as cheaply as on the coarse news paper. I have found the brethren willing that I should edit the minutes, and leave out unimportant matter, or rather boil down, wordy reports, etc., so as to make minutes more readable and cheaper.

Let the brethren have the minutes while their enthusiasm is up and so they can put new plans to work. Have different firms to bid on the printing and transact the Lord's business with as much care and interest as you would your own.

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## Deaths.

### Grover Brown.

After a long and severe illness, Grover, son of Brother and Sister J. M. Brown, was called away from this world on the morning of September 4. He was 15 years of age—a bright, manly boy, obedient and kind in the home and loved by all who knew him. His attendance at church was marked by an attractive and thoughtful manner. His patience under suffering was remarkable. No murmuring, no complaining, he waited patiently the issue of his sufferings. His appreciation of the kindness of his friends indicated his own kindness of heart. In the home he was noted for obedience and gentleness and love. He was a model boy, who gave promise of a useful, noble manhood. But our Father had willed that his life should be short here, so He called him in early youth. May the God of all comfort and grace give every needed consolation, and may the great future reveal to the grief-stricken loved ones their boy in a noble, sinless manhood.

J. N. McMillan.  
Aberdeen, Miss., Sept. 13, 1899.

### Willie Morris.

Died—Willie Morris, aged 13, of fever, at Grayport, Miss., after an illness of only two days.

He was the oldest son of Brother and Sister W. C. Morris, who are members of the Baptist church here. Willie was a good boy, kind in disposition, affectionate to all. He greatly loved the church. Long shall his pastor remember the many acts of kindness shown him by Willie. His body now lies in Gore Springs cemetery. He is a "treasure gathered," and, while we miss him, oh, so much, let us think of him as one that is ever with Jesus, "beholding His glory."

CHAS. A. LOVELESS.  
Grayport, Miss., Sept. 14, 1899.

### J. F. Ulmer.

Mr J. F. Ulmer, aged 60 years, died at his home Saturday morning, the 9th inst., at 2:45 o'clock, after an illness of about three weeks, of fever.

Mr. Ulmer was one of the most prominent men of Jones county. He was a consistent Christian, being the clerk of County Line Baptist Church at his death. His friends were legion, as was evidenced by the large concourse present at his funeral yesterday. The funeral exercises were conducted by Rev. William Thigpen, of Lake Como, who spoke eloquently of the virtues of the deceased.

Mr. Ulmer leaves a wife, three children and a host of friends to mourn his sad demise. His virtues were many and so were his friends.

### P. P. Walters.

Died.—At his home in Copiah county, Mississippi, six miles east of Crystal Springs, Sunday afternoon, Sept. 10, 1899, at 3:30 o'clock, Brother P. P. Walters.

While wife, children and loving friends stood as watchers around the bedside of Brother Walters, who had been for several days a patient sufferer, his soul was released from its prison and soared away to bask in the sunshine of an eternal day.

Brother Walters was born in Pike county,

November 30, 1867. He realized that a life without God was not worth living, and early gave himself to Christ, uniting with the Silver Creek Baptist Church. In 1884 he came to Copiah county, and was married to Miss Jane Bell. He was the youngest of three children; a pious father, a loving husband and a consecrated Christian. He leaves a wife, three daughters and three sons, some brothers and sisters and a host of friends to mourn his death; but they are consoled with the thought that their loss is his gain. Half his life was spent in the Master's vineyard. He was a consistent member of Harmony Church. When the message came calling him up higher he was ready to go, and could join the poet in saying:

" 'Tis finished; all is finished—  
My fight with care and sin.  
Fling open wide the golden gates  
And let the victor in."  
L. G. C. GATES.

### Anna Quinnely.

On Wednesday, August 2, 1899, Anna, youngest daughter of Brother and Sister J. L. Quinnely, departed this life.

She was born January 13, 1885, in Clarke county, near Pachuta, where she spent her fourteen summers in pleasant association with friends and loved ones.

Anna was a sweet and loving girl—always obedient to parents and teacher alike; always pleasant and agreeable to friends; always ready to act well her part in society; always ready to do missions of love at home and in the church.

But the home, the school, the church and society have been called on to give up one of the jewels, which made them worth more in the civilization and evangelization of the world. Hence let us bow submissively, parent, teacher, classmate, friend, to the will of Him who "doeth all things well and after the counsel of His own will."

"Blessed are the dead who die in the Lord; they rest from their labors and their works do follow them."

MRS. R. I. MCLEOD,  
MRS. E. S. BERRY,  
T. E. WALDRUP,  
Committee.

### A Tribute.

Tribute to Grover, son of J. M. and Florence Brown, Aberdeen:

He was about 15 years old when he died, September 5, 1899. In some respects he was a remarkable boy. Since he was old enough to attend to any business he did it with a promptness and regularity of the most methodical man. He was even-tempered and dutiful to his father and mother in a high degree. He would let nothing interfere with his duties—duty first and then pleasure to be his motto.

My heart goes out in sincerest sympathy to the bereaved family.

JEFF. A. ROGERS.

### Lessons For You and Me.

I visited Bro. W. K. Nettles in his last days on earth, and from whom I learned some lessons that will do me good as long as I shall tabernacle in this flesh, the substance of which I here give and from which I draw some lessons, trusting to benefit the living: "Well, Bro. Lane, you know my condition, I am not long for this material world. I must die, which, as you know, is the common lot of the human family. But, I am not going as one who has no hope. The day I accepted Christ I believed then

that I was saved, and as I have walked in these years in his commands, my road has grown brighter, and now on my death bed it has grown into nearly perfect day."

"Yes," I said, "The path of the just is as a shining light, which shines more and more unto the perfect day."

"I have read Dr. Graves' little book on the middle life. Do you suppose I shall stop there, or go direct to heaven?" "I do not know, my brother. The Bible beyond death only states general truths." "Well, I believe when I close my eyes here I shall open them in the glory land with Jesus. Do you think," he continued, "I shall know my father, mother and Paul, and the balance of the saints of God?" Then before I could give him my opinion he said: "That does not bother me—I am not going to heaven merely to see my kinfolds, but to see God. I have tried to recognize my fellowmen on earth, and am willing now to let the heavenly recognition take care of itself."

"Bro. Nettles, have you any regrets in leaving this world in the vigor of manhood?"

"Yes, but not many, and the nearer the time comes for the Bontman to take me over, these few I find are fading away. I regret to leave my dear wife to walk the balance of life with no strong arm to see after her, but I am going to leave her in the hands of God. I also have a host of earthly friends,"—naming some, Price, Hough, Lee, G. L.,—"yes, too many to call, and school boys and girls to no end, who I hope shall grow to be useful men and women in their day and generation. Then there is another regret that haunts me a little as I lie here—I have not done as much good in this world as I should. When Price and I taught at Gillsburg, it was a fine time to have moved that country for God, and while we labored on Christian lines, I can see now where I could have put in many good strokes for the Lord. And while I have tried to do my duty as a church member many things come before me now that I left undone. As I see it now the whole duty of man in this world is to make the world better and glorify God. But along with these regrets I have much to comfort and cheer me—my soul is going to Jesus, and my body is going down to the grave in peace with God and all mankind."

### LESSONS.

1. He left this world on good terms with his fellowmen, and in love with God.
2. His faith was strong, and the way bright, amidst his great sufferings.
3. He left many friends. Can't we all do the same?
4. He appreciated his friends and held them close to his bosom—worthy example.
5. It teaches us what the Christian religion can and will do for us, in life and in death.
6. He had some regrets that he had not been as faithful as he might have been. If he had regrets—when he was considered among the best members Magnolia had—what shall be the experience of one who has never done anything at all for God?

Yes, my Brother, I am glad I went to see you that day. Rest in your Savior's love. After I have done all the good possible, I hope to meet you again some sweet day bye and bye.

JOEL H. LANE.

### Mrs. Edna V. Harmon.

Mrs. Edna V. Harmon, formerly of Canton, Miss., died at her home in McComb City on the 3rd of September, 1899. She

leaves a husband and two children, with many near relatives, to mourn her loss. God bless them.

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## SUNDAY SCHOOLS.

W. F. YARBOROUGH.

[Being on the wing last week and subject to the inconveniences of quarantine we failed to get the copy of the lesson to the office in time for publication. In lieu of the "Review Lesson" we present this week a timely selection abridged from *The Sunday School Times*.]

### The Superintendent's Opportunity.

BY THE REV. J. WILBUR CHAPMAN, D.D.

It is generally agreed that the position next in importance to that of the minister of the gospel is the superintendent of the Sunday School, and in some schools it would almost seem that the opportunity is beyond that of the pastor. But whatever the school may be, and whatever its character, happy the man who has been called of God to fill the position, and upon whose service God has set his seal of approval. It is doubtless true that there are those in this position, as in the ministry, who have never really been called to it, and others out of it who have been called, and have not taken heed to the call, but the same tests may be applied to one, in order that he may really know if he is called to this position, that would be applied to one entering the ministry.

#### I. THE MAN.

He must be a man of real enthusiasm for his work if he would be a successful superintendent. It is a necessary qualification; half-hearted service counts for little everywhere, but in the superintendent's desk it is a positive hindrance. Why should not one be running over with enthusiasm when he remembers that he has a place that every angel in the skies would delight to fill?

He must be willing to change his methods every Sunday, if need be, until he has a method which will be used of God, first, in leading scholars into the school, and then leading them to Christ. There is a scriptural foundation for this change of method found in the fifteenth chapter of Luke: how long did the shepherd seek for the sheep? the woman for the lost piece of money? and the father for his son? Until they found them.

And, if this is the spirit of the superintendent, he will find that God will surely set his seal of approval upon his work, and not

only upon his work, but upon his spirit.

He must be a man of pure life. God forgive the one who dares to stand in the superintendent's desk with unconfessed or hidden sin in his heart. He is hindering the work; he is standing in the way of the progress of the kingdom; he is unconsciously to himself, possibly, injuring for eternity other lives, for which he will one day be called to a strict account. God always uses for a permanent work of blessing the life that is clean.

He must be a completely consecrated man. This is absolutely essential. The idea of consecration is separation, and it is of a twofold application. There must be separation from the world, and all that it means. There can be no life of compromise if one is to possess the power of God. We must "come out from the world and be separate," and not even touch the thing that is unclean. But there must also be separation unto Christ as well as from the world. He must be the Lord of the life, must perfectly control the whole being, or the work will not be all that is desired.

I am aware that this is the ideal superintendent I have pictured in these few sentences, but I am also persuaded of the fact that the ideal is not an impossibility, but may be attained unto by us all.

#### II. THE PLACE.

The place occupied by the superintendent is a most exalted one for various reasons.

1. He is the teachers' ideal. They placed him in his position, and, if he is to make the school a success, he must strive to realize their opinion of him. As a Bible student, a Christ-like spirit, and an executive head, it is not so much what he says, but the way he says it. A great revival in Dundee, Scotland, under McCheyne, came not because of his preaching, but because of the seraphic look on his face and the heavenly atmosphere of his presence, and one man at least was converted by hearing him say, "Thou knowest that we love thee."

2. In his position he is the scholars' example. In New Testament times they brought sick people that the shadow of the man of God might fall upon them, and they be healed. And no superintendent is perfectly true to his position if he does not preach Christ to his scholars in the way he walks the streets, conducts his business, and sits in the house of God, as well as when he stands upon the platform and speaks or prays. Every superintendent ought to lead

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Cut this ad. out and send to us with \$1.00, and we will send you this NEW IMPROVED ACME QUEEN PARLOR ORGAN, by freight C. O. D., subject to examination. You can examine it at your nearest freight depot, and if you find it exactly as represented, equal to organs that retail at \$75.00 to \$100.00, the greatest value you ever saw and far better than organs advertised by others at more money, pay the freight agent our special 90 days' offer price, \$31.75, less the \$1.00, or \$30.75, and freight charges.

**\$31.75 IS OUR SPECIAL 90 DAYS' PRICE** Less than one-half the price charged by others. Such an offer was never made before.

THE ACME QUEEN is one of the most DURABLE and SWEETEST TONED instruments ever made. From the illustration shown, which is engraved direct from a photograph, you can form some idea of its beautiful appearance. Made from solid quarter sawed oak, antique finish, handsomely decorated and ornamented, latest 1899 style. THE ACME QUEEN is 6 feet 5 inches high, 42 inches long, 23 inches wide and weighs 50 pounds. Contains 5 octaves, 11 stops, as follows: Diapason, Principal, Dulciana, Melodia, Celeste, Cremona, Bass Coupler, Treble Coupler, Diapason Forte and Vox Humana; 20 Tone Couplers, 1 Tone Swell, 1 Grand Organ Swell, 4 Sets Orchestral Toned Membranary Pipe Quality Reeds, 1 Set of 37 Pure Sweet Melodia Reeds, 1 Set of 37 Charmingly Brilliant Celeste Reeds, 1 Set of 24 Rich Mellow Smooth Diapason Reeds, 1 Set of 24 Fine Soft Melodious Principal Reeds. THE ACME QUEEN action consist of the celebrated Newell Reeds, which are only used in the highest grade instruments; fitted with Hammond Couplers and Vox Humana, also best Dogre felts, leathers, etc., bellows of the best rubber cloth, 3-ply bellows stock and finest leather in valves. THE ACME QUEEN is furnished with a nickel plated pedal frame, plate French mirror, nickel plated pedal frames, and every modern improvement. We furnish free a handsome organ stool and the best organ instruction book published.

**GUARANTEED 25 YEARS.** With every ACME QUEEN ORGAN we issue a written binding 25-year guarantee, by the terms and conditions of which if any part gives out we repair it free of charge. Try it one month and we will refund your money if you are not perfectly satisfied. 500 of these organs will be sold at \$31.75. **ORDER AT ONCE. DON'T DELAY.**

**OUR RELIABILITY IS ESTABLISHED** If you have not dealt with us ask your neighbor about us, write the publisher of this paper or Metropolitan National Bank, or Corn Exchange Nat. Bank, Chicago; or German Exchange Bank, New York; or any railroad or express company in Chicago. We have a capital of over \$700,000.00, occupy entire one of the largest business blocks in Chicago, and employ nearly 2,000 people in our own building. WE SELL ORGANS AT \$22.00 and up; PIANOS, \$115.00 and up; also everything in musical instruments at lowest wholesale prices. Write for free special organ, piano and musical instrument catalogue. Address, (Sears, Roebuck & Co. are thoroughly reliable.—Editor.)

**SEARS, ROEBUCK & CO. (INC.),** Fulton, Desplaines and Wayman Sts., CHICAGO, ILL.



his scholars nearer to Christ by his own consistent life.

3. He is the pastor's helper. No one should stand nearer to the leader of the church work than the superintendent of the Sunday school. He is in touch with the home life of the church as even the pastor is not. He knows the needs of the scholars as no one else. He is, by virtue of his position, the leading lay worker of the parish, and he ought to make his life tell for the help of the pastor and the glory of God. No Sunday school superintendent can fill his position well if there is lack of sympathy between him and the pastor of the church.

#### III.—THE WORK.

Too much cannot be said about the work of the superintendent. It is boundless in its opportunities; and can be measured, not only by time, but reaches into eternity. The principal part of the work is:

To impart to the scholars, through the teachers, a knowledge of the Word of God. While it is true that the teaching is done directly by the teacher, yet it is within the power of the superintendent to strike the key-note in the teaching, and determine both its practical and its spiritual character. When we realize the power of God's Word to keep our boys and girls in the hour of temptation, who can tell what an honor it is for any one to fill such a position? That superintendent is to be pitied who does not thoroughly equip his scholars with a knowledge of the Word of God, for one day God will call him to an account for his negligence.

It is possible for the superintendent to have for every Sunday some short story bearing on the

lesson, found within the pages of the Bible, which would fasten itself on the mind of a child, and never lose its influence, even in eternity.

But the great work is to win the scholars for Christ.

The superintendent must realize that the scholar, when he has reached the age of accountability, and has not chosen Christ, is lost. No one can tell certainly when this age is, but, the Bible being true, "he that hath not the Son of God hath not life, but the wrath of God abideth on him."

He must also clearly understand that it is a possible thing for a child to be a Christian. The history of the church is rich in illustration of the fact that very many have come to Christ before the age of 12 years.

There must also be some real concern, on the part of the superintendent of the school, for the scholars under his care. It is not possible for any great amount of work to be accomplished in the salvation of the scholars until first there is a great desire on the part of the leaders of the work.

And yet there is this principle to be remembered in Christian work, that, whether one occupies the exalted position of minister, superintendent or Sunday school teacher, or one of the humblest positions in all the household of God, it is not the position we are called to fill, but the spirit with which we fill it, that counts with God.

"The strong man's strength to toil for Christ,

The fervent preacher's skill, I sometimes wish;

But better far to be just what God wills.

No service in itself is small, None great, though earth it fill;

But that is small which seeks its own, That great which seeks God's will."